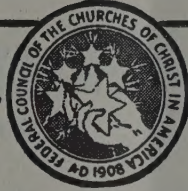


Federal Council BULLETIN

Pacific School of
Religion
Berkeley, Calif.

Vol. XVIII, No. 3



March, 1935

The Why of Church Federation

By Rt. Rev. Charles K. Gilbert

EDITORIALS

The Church's Stake in the Far
Eastern Crisis

A Time for Reconsecration

The Church as the Defender of
Freedom

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N. Y. March 1

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N. Y. April 26

FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF EVANGELISM
Washington, D. C. April 30-May 1

NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN, ANNUAL MEETING
Rochester, N. Y. May 21-23

GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH
Akron, Ohio. May 22-

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. A.
Cincinnati, Ohio. May 23-

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S. (Southern)
Montreat, N. C. May 30-

CHURCH CONFERENCE OF SOCIAL WORK
Montreal, Canada. June 9-15

NORTHERN BAPTIST CONVENTION
Colorado Springs, Colorado. June 20-25

ANNUAL ASSEMBLY, AMERICAN ASSOCIATION OF WOMEN PREACHERS
Aurora, Ill. July 16-19

WORLD CONVENTION OF THE DISCIPLES OF CHRIST
Leicester, England. August 7-12

INTERNATIONAL COMMITTEE OF INTERNATIONAL MISSIONARY COUNCIL
Northfield, Mass. September 27-October 6

FIVE YEARS' MEETING OF THE FRIENDS
Richmond, Ind. October 22

Table of Contents

Vol. XVIII.

March, 1935

No. 3

EDITORIALS 3-5

ARTICLES

The Why of Church Federation
By Rt. Rev. Charles K. Gilbert 6

Favor Child Labor Amendment 6

Conference of Social Work Meets in Montreal. 7

Dr. Robinson Heads International Council... 7

AMONG THE BEST NEW BOOKS II

Federal Council Bulletin

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VOL. XVIII, No. 3

MARCH, 1935

THE EDITORIAL OUTLOOK

A Statesman's Prayer

OUR FATHER in Heaven, we would know more of the mind and personality of Christ. We are living in an age of growing materialism and of weakening faith. We are forging titanic forces without spiritual foundation. We are generating fear and hatred. We are building up a civilization largely without Thee. Grant that we, members of Thy Church, may catch the vision of the need—and lead Thy Church to take a vital part in the building up of our civilization more nearly according to Thy will, as manifested in Jesus Christ. Help us to bring to the profound problems of the day a wisdom gained through knowledge of Him—and a vision caught from His presence. Help us not to fail Thee. Amen.

[A prayer offered by Honorable Francis B. Sayre, Assistant Secretary of State, at the Protestant Episcopal Convention on Evangelism at Atlantic City last October.]

A Time for Reconsecration

THE LENTEN SEASON is preëminently a time for reconsecration to Christ. It is also, of course, a special period for bearing a Christian witness to those who have not come under His influence, but our evangelistic outreach will only be in proportion to the measure of rededication in our own lives.

A movement which was launched by a group of Presbyterian churches in New York earlier in the winter might well be widely extended during Lent as a new kind of "revival." Its distinctiveness lay in its combined appeal to church members to take Christ more seriously in their personal living and also to relate their own attitudes and conduct to the larger issues

of economic justice, racial goodwill and world peace. The members of the sixty coöperating churches of New York were asked to sign the following unusual "Reconsecration Covenant":

"I will pray and read the Bible systematically in order to understand the mind of Christ.

"I will seek to win at least one person to Christ and to bring him into the fellowship of the Church.

"I will strive to bring about a more Christian economic order, and to that end I will earnestly study the meaning of the Gospel for our economic life.

"I will take some positive and public stand against war.

"I will not knowingly be a party to any un-Christian racial discrimination and I will seek the friendship of persons of other races.

"I pledge my sacrificial loyalty to the worship and work of the Church."

If church members generally were to make such a recommitment to Christ and His purposes during this Lenten season, it would mean the spiritual rebirth which is the deepest need of the Church.

The Church's Stake in the Far Eastern Crisis

MANY PEOPLE are saying that the United States is headed for war with Japan. Certainly the vast military preparations now under way in both countries would seem to lend weight to this observation.

The Japanese government has recently authorized a so-called defense budget of unprecedented proportions. The Associated Press reports Admiral Osumi, Minister of the Japanese Navy, as saying to the House of Repre-

sentatives that the people of that country must be prepared to see through any naval race that may eventuate even if they are "reduced to eating rice gruel."

The President of the United States has asked Congress to appropriate \$792,484,265 for the Army and Navy for the year starting July 1, 1935. This is an increase of nearly \$200,000,000 over the "defense" appropriations for the fiscal year ending June 30, and approximately \$312,000,000 more than the sum appropriated for the year which ended June 30, 1934. Our military and naval budget is sky-rocketing to dizzy heights. It is also known that the Army and Navy Departments are asking for a huge slice of the funds presently to be voted for public works. Moreover, these two departments are asking for supplementary appropriations reaching into many millions of dollars for the purpose of expanding our military establishments in Hawaii and Alaska. Never before in our peace-time history have the people of the United States been called upon to bear such heavy military burdens.

This naval building program cannot, in any technical sense, be regarded as a "naval race," since it falls well within the limits set by the Washington and London treaties. Both Great Britain and Japan have more nearly approximated the naval tonnages permitted under these treaties. Notwithstanding these facts, moderation on our part with respect to naval construction would be more in line with the traditional policy of America, whose geographical situation requires no huge navy for her defense, and more likely to contribute to the spirit of goodwill and peace. The expenditure of unprecedented sums for strictly military purposes cannot but make for international distrust and ill-will. The churches cannot be expected to give their moral support to any such military madness.

The proposed naval maneuvers in the Pacific threaten further to bedevil our relations with the Far East. It is reported that these maneuvers will encompass more than 5,000,000 square miles of Pacific seaways. One hundred and seventy-seven surface ships will be used in these naval "games," along with 477 airplanes. This vast armada has been described in the public press as "the largest and most powerful by a wide margin ever assembled under a single command in the world's naval history." The movement of the fleet in the Northern Pacific during

the period from May 3 to June 10 can hardly be construed as the act of a "Good Neighbor." It is clear that these maneuvers, however much we insist that they are to be regarded in a friendly light, will be regarded by Japan as a wielding of the "Big Stick."

One serious question will not down: Is the United States willing to employ military and naval forces for the protection of the "Open Door" for our trade in the Far East? Such a policy should be ruled out both by reason of the fact that the United States is a signatory to the Kellogg-Briand Pact and for the still more significant reason that the fighting of foreign wars for the protection of foreign investments has fallen into disrepute. It is time to say bluntly that thoughtful American people will not support a resort to war in the Pacific for the sake of Asiatic trade.

For Christians there is a still deeper consideration. For the Church, as the Body of Christ, is made up not of members drawn from America alone but from America and Japan and the other nations of the world. Of that supranational character the missionary movement, built up by the vision and devotion and sacrifice of generations, is the living expression. Can Christians allow the one body of Christ's people to be dismembered by war? Unhappily, this has happened often in the past, but unless we wholly misconceive the growing Christian insight, the Church will not again permit political tensions to destroy its universality.

The Church as the Defender of Freedom

WHEN GENERAL SMUTS said in his Aberdeen address that he feared "the new tyranny" of the authoritarian state more than he feared a world war there were doubtless many in this country who comforted themselves with the thought that at least America is not threatened with the rise of Cæsarism. Without desiring to be in any sense an alarmist, one must question whether such complacency is justified. Indications multiply that we, too, are in danger of a suppression of individual liberty. One of the latest concrete illustrations comes from Atlanta, Georgia, where a meeting of representatives from nine Southern cities was called by the National Conference on the Cause and Cure of War, February 10 and 11. This organization, made up of such reputable national bodies as the Y. W. C. A., the Council of Women for Home Mis-

sions, the Committee on Women's Work of the Foreign Missions Conference of North America, the National Federation of Women's Clubs, and the American Association of University Women, was branded as "communist" by the super-patriots and "Ku Kluxers" who made successful efforts to keep the newspapers of the city from paying any attention to the meeting in advance, tried to secure the cancellation of the Atlanta invitation to the Conference, and circulated slanders concerning the speakers invited to participate in the consideration of the causes of war and the possible roads to peace. That the efforts to suppress and cripple the Conference were not successful does not alter the fact that widespread misrepresentation and viciously un-American attitudes were present.

Anyone who has watched the development of Hitlerism in Germany and who comes into contact with such developments as those in Georgia and elsewhere must feel that the churches are called to a sturdy defense of the sacred and inalienable rights of the Christian conscience and of that liberty which has been the cornerstone of our national life.

It is highly significant that even those outside of church circles are saying in these days that the Church is the one great world-wide organization which is willing to suffer and sacrifice for other people's liberties. Fortunately the churches have the means at hand for an effective and an intelligent approach to the problem. The united churches have a voice which can be heard. The call is not for anathemas but for reaffirmation of principle and united purposefulness in practice. The time for such action is now while the danger is remote and relatively negligible. One who wishes to know what may happen if the churches wait too long to assert the rights of the individual conscience has but to look across the sea to Hitlerite Germany. Our admiration for the martyr spirit shown by those who are willing to carry on the notable tradition of Christian liberty does not blind us to the fact that their struggle would have been much less terrific if their activity had been greater and their unity more effective when the ghost of Cæsar was but a shadow upon the horizon.

To paraphrase an admirable statement of Dr. Charles E. Schaeffer, Chairman of the Western Section of the Presbyterian World Alliance: Instead of subscribing to a totalitarian state, the churches must insist on totalitarian Chris-

tianity, which implies that not only every life, but all of life, is to come under the dominant control of the mind and spirit of Christ, so that the fulness of Him that filleth all shall be all in all.

The Front Line of Coöperative Advance

A MOVEMENT WHICH gives evidence of being the most important development in church coöperation during this decade has been gathering momentum steadily and quietly. It centers around the unification of the Protestant forces within each state.

Connecticut took the initial step. In December, 1932, the Connecticut Federation of Churches and the Connecticut Council of Religious Education were merged in one organization, the Connecticut Council of Churches and Religious Education. The next month Nebraska, as the result of three years of committee work, witnessed the culmination of the Council of Christian Education into the Council of Churches and Christian Education. Then came mergers of councils of churches and councils of religious education in Massachusetts, New York, Illinois, California, Wisconsin. Approval of this movement was given by the Federal Council of Churches, the International Council of Religious Education and the Home Missions Council. The field secretaries of these three national bodies became a joint committee on coöperation. They have worked as though members of the staff of a single organization.

Other mergers are now under consideration. Kansas and Oklahoma are considering similar action. In West Virginia and North Carolina action has been taken by the Councils of Religious Education in line with the plan followed by Nebraska. The Washington Council of Churches and Religious Education will be formed in March. The Michigan Council of Religious Education and the Michigan Council of Churches voted in January to merge the organizations, submitting the Constitution for the new council to the denominations for ratification.

No fewer than thirteen states are already involved in this new process of securing a state-wide unity. If the result in these states is to secure an effective unity, the influence of their good example will spread to many other areas. Quietly, surely, unification of state Protestant forces is becoming a reality.

The Why of Church Federation

By Rt. Rev. Charles K. Gilbert

Suffragan Bishop of New York

WE BELIEVE in the federation of the churches—not as offering any substitute for that organized unity for which we all long and pray—but rather as an instrument for the promotion of that spirit of Christian fellowship and goodwill and mutual understanding upon which any real organic unity must rest.

We believe in the federation of the churches because it has demonstrated that without any embarrassment or compromise of our denominational loyalties and convictions, we can work together at common tasks in a relationship that discloses how much we have to learn from each other—a relationship that gives us a deeper appreciation and reverence for the fruits of the Holy Spirit of God as they manifest themselves in the life and institutions of those religious groups which are not of our own particular ecclesiastical affiliation.

We believe in the federation of the churches because we hold that it is a shameful thing that those who owe allegiance to the same Lord and Master should withhold themselves from brotherly contacts and associations which make for mutual understanding and helpfulness and more effective Christian service. We know that it is out of this aloofness—this separateness—that there arise many sad and un-Christian rivalries and jealousies, and, sometimes, the cruel and uncharitable disparagement of possessions that others hold dear and sacred. And we know that these are things which “give the enemies of God occasion to blaspheme.”

And, finally, we believe in the federation of the churches because of the anxious and critical needs of the times in which we are living. We know that the

followers of Christ are faced to-day with a supremely exacting task—confronted with aggressive and strongly entrenched foes that recognize no denominational boundaries, or theological distinctions. We know that there are elements in the situation before us to-day which *thwart* our Master's purpose for those He came to heal and restore. As we look out upon all the resulting misery and distress, the bitterness, the fear, the suspicion that arrays class against class, and nation against nation, it is difficult to escape the feeling that somehow our churches have failed—failed, perchance, because of their divided forces, because of their uncoördinated efforts, because of their violation of that sacred principle of brotherhood and fellowship upon which the Kingdom of God must be built.

Let us be honest with ourselves. It would be a wholesome thing, I believe, if we could recognize that we have all been so preoccupied with the “mint and anise and cummin” of our own denominational projects that we have omitted the weightier matters whereby “judgment and mercy and faith” might—through our concerted efforts—have been given some larger, some more controlling influence, in the life of our world—in the realm of commerce and industry and politics. I am convinced that the Kingdom of God and His righteousness—in the situation we have on our hands *to-day*—must be visualized in terms of something bigger and more vital than the things which separate us.

There is encouragement in the fact that within all our churches, to-day, there appear to be increasing numbers of those whose consciences are troubled by these things.

Favor Child Labor Amendment

A STRONG statement was recently issued by a group of about fifty nationally known churchmen, on the initiative of James Myers, Industrial Secretary of the Federal Council, favoring the Child Labor Amendment. Among the signers were: Rev. Harry Emerson Fosdick, Rev. S. Parkes Cadman, Bishop Francis J. McConnell, Rt. Rev. Charles K. Gilbert, Rev. Frederick K. Stamm, Rev. Ralph W. Sockman, Rev. Henry Sloane Coffin, Rev. C. Rankin Barnes, Rev. Hubert C. Herring, Rev. Albert W. Beaven, Rev. George A. Buttrick, Rev. Allan K. Chalmers, Rev. William Pierson Merrill, Rev. Justin Wroe Nixon, and Rev. Guy E. Shipler.

“For the past thirty years,” this declaration reads, “this country has endeavored to abolish child labor by means of individual state legislation, with but little

result. In fact, by depending wholly on that method an immoral situation developed which enabled business men to make the most money in states where children could be treated the worst! This system tends to drive manufacturing to the states which allow the most child labor, and out of states with the highest standards, thus penalizing the good and rewarding those states with the lowest standards.

“The National Recovery Administration has now clearly demonstrated that child labor can be abolished. The progress made in this direction has been largely accomplished because the matter has been lifted above state lines and attacked on an industry-wide and national scale. Business men have been glad to go along on this reform as soon as they could be assured that general child labor standards would be advanced with-

out regard to state or sectional lines. To make sure of the permanent abolition of child labor, it is now important to ratify the child labor amendment.

"We heartily concur in the resolution favoring the National Child Labor Amendment, which was officially adopted at Dayton last December at the Biennial Meeting of the Federal Council of the Churches of Christ in America, representing twenty-six Protestant denominations."

The statement was presented by Bishop Gilbert on

behalf of the group at a public hearing concerning the issue in the State of New York. Reports have come in of unprecedented activity on behalf of Protestant churches in other states also where the matter is up for decision. Among other national bodies recently adopting strong resolutions favoring the amendment are the Council of Women for Home Missions and the Bureau of Christian Social Relations of the Woman's Missionary Council of the Methodist Episcopal Church, South.

Conference of Social Work Meets in Montreal

IN A TIME when social conditions present the greatest challenge to the Church, its leaders in social activities are planning to gather in the Church Conference of Social Work, meeting as a constituent group of the National Conference of Social Work, in Montreal, June 9-15. Its officers are: Chairman, Prof. Charles R. Zahniser, of Boston University; and Vice-Chairman, Dr. D. N. McLachlan, Executive Secretary, Board of Evangelism and Social Service of the United Church of Canada.

The Church Conference has chosen as its objectives:

"To contribute to the development of scientific methods in the social work of the Protestant churches and councils of churches of the United States; to bring church social workers together for acquaintance and discussion of common problems; to bring to church social workers the value of the discussions and associations of the National Conference of Social Work; to develop understanding and coöperation between churches and social agencies in communities; to make religion a greater redemptive force in all social work."

A special feature is to be the vesper service which

the Church Conference will conduct each day. In other years some of these meetings have been largely attended by members of the National Conference.

The program deals with such subjects as Correlation of Protestant Social Work, Case Work Technique in the Therapeutic Use of Religion, Standards of Church Social Work, The Training of a Socially Functioning Ministry, Responsibility of Religious Leaders in Local Areas of Social Conflict, Education for Marriage, Characteristics of Religious Child-Caring Institutions. Speakers include Miss Katherine F. Lenroot, President of the National Conference, Dr. Stanley Davies, Canon Allan P. Shatford, Dr. Helen Flanders Dunbar, and other leaders from the United States and Canada.

Dr. Worth M. Tippy, Secretary of the Federal Council's Social Service Department, is now making an effort to increase the membership of the Church Conference of Social Work by inviting all who are interested to join. The membership fees are: Active, \$1.00; Contributing, \$5.00; Sustaining, \$10.00.

Dr. Robinson Heads International Council

AT THE annual meetings of the International Council of Religious Education, held in Chicago, February 11-18, Dr. Harold McAfee Robinson, General Secretary of the Presbyterian Board of Christian Education, was re-elected Chairman of the Executive Committee of the Council. Doctor Robinson was also elected acting General Secretary, succeeding Dr. Hugh S. Magill, whose resignation becomes effective on March 1. Doctor Robinson has consented to serve until Doctor Magill's permanent successor can be secured. The action of the Executive Committee in designating Doctor Robinson as acting General Secretary met with unanimous approval, since the greatest confidence is felt in his leadership.

The program of the week included special sectional meetings devoted to adult work, children's work, leadership training, missionary education, research, vacation church schools, young people's work, weekday church schools, and the functions of city executives, directors of religious education, editors, international

and national executives, pastors, professors, publishers, state and regional executives.

Four projects were approved looking toward a strengthening of the coöperation already well under way between the Federal Council of Churches and the International Council of Religious Education. One provides for a joint committee on field program which will represent the International Council, the Federal Council and the Home Missions Council in furthering a unification of the Protestant forces in the various states. Another coöperative undertaking has to do with the program known as "Christian Youth Building a New World," the headquarters of which are in the International Council but in which the Federal Council is heartily coöperating, especially through the Department of Evangelism, which is participating in the plans for many local youth conferences. A third area of coöperation is the proposed plan for a special study of the coördination of the churches with all character-building agencies, including the public schools, in the State

of Ohio, which has been selected as a field for a sort of laboratory experiment. The Ohio Council of Religious Education and the Ohio Council of Churches have joined in a very cordial invitation for the study, which was initiated by Rev. Paul D. Eddy, Director of Weekday Schools of the International Council, and in which the Federal Council is deeply interested. A fourth possible field of coöperation is in religious drama. Plans in this field are in a very early stage, but the proposal of the Federal Council that any work be undertaken jointly with the International Council was approved.

The editorial in this issue on "The Front Line of Coöperative Advance" describes in greater detail one area of coöperation with the International Council.

Relief for Religious Groups in Russian Famine

The Central Bureau for Relief of the Evangelical Churches of Europe has joined forces with the joint committee for Russian famine relief organized by Cardinal Innitzer, of Vienna, on behalf of the religious groups in the stricken areas. The newly formed committee will endeavor to induce the Russian government both to admit the existence of famine in the rural sections and also to permit relief agencies to bring aid to the starving population, especially the "non-privileged" classes, which include practically all those openly maintaining religious affiliations.

An appeal for the support of this effort has been made to the American churches by the American Office of the Central Bureau.

At its initial meeting in Vienna on February 4, the Innitzer Committee and its affiliated organizations issued the following declaration, which was signed by Dr. Adolf Keller and Professor E. Choisy in behalf of the Central Bureau:

"It is our conviction, unshaken by reports and rumors to the contrary, that large parts of the Russian people are again facing a new peak of the terrible catastrophe of famine which has visited the country. Numerous letters, unquestionable testimony of eye-witnesses, have for the past two years described the frightful need of the population in certain areas of the Soviet Union, as well as in certain strata of the Russian people.

"The harvest redounds to the benefit primarily of the army, the industrial population and other privileged groups in the cities, while the lives of the rural population, particularly of the independent farmers, are again jeopardized. The gravity of the situation is admitted in a decree of the Soviet Government of December 26, 1934. In this decree the first mention is made of the 'fundamental need,' which has broken out over large rural areas as a result of the drought.

"The undersigned organizations have always maintained that questions of humanity and relief must be treated independently of political and social interests. They regard it as a duty of rudimentary humane feeling and of brotherly love, pure and simple, not to keep quiet in the face of these conditions, but to raise anew the voice of conscience on behalf of starving and dying people, and in order to avoid a catastrophe similar to that of 1933, to demand a truthful presentation of the situation and surety for the necessary relief action."

"What Can Christians Do for Peace?"

A booklet of sixty-four pages, bearing the title, "What Can Christians Do for Peace?" has been prepared by Rev. Theodore Ainsworth Greene, Chairman of the Commission on International Relations appointed by the General Council of Congregational and Christian Churches, as a syllabus for the use of church discussion groups on peace problems. It is published by Pilgrim Press, 14 Beacon Street, Boston, Mass., for 25 cents. While designed particularly for Congregational churches, it is equally valuable for other denominations. Dr. Greene has rendered a valuable service to the whole peace movement.

In spite of its brief compass, the pamphlet is comprehensive in its outlook, dealing with all of the major issues. Successive chapters discuss: The Religious Basis for Our Interest in Peace, The Problem of Our Loyalty to the Church and the State, Our Tragic Heritage From the World War, Some Causes of War and a Cure, Improving the World's Peace Machinery, the Rising Tide of Nationalism, Next Steps for Action Through Government, and Making a Beginning in Our Church.

Each chapter begins with a series of arresting questions which are being raised on every side daily and is followed by a brief discussion in which both historical and Biblical materials are brought to bear upon the topic. At the end of each chapter there is a carefully selected list of books of reference for those who are willing to study the subject more fully. The booklet is certain to be gratefully welcomed by pastors and teachers who have been looking for a brief and simple yet not superficial manual for use with discussion groups.

Death of Mrs. Leiper

The many friends, both at home and abroad, of Dr. Henry S. Leiper, Executive Secretary of the Federal Council's Department of Relations with Churches Abroad, will be sorry to learn of the sudden death of his wife, Eleanor Lansing Cory Leiper, on January 30, as the result of a cerebral hemorrhage. Mrs. Leiper was formerly a missionary in China, and is especially known there for her efforts in organizing relief for women during the 1919-20 famine. She accompanied Doctor Leiper on several of his trips to Europe since he became the executive of the American Section of the Universal Christian Council for Life and Work and of the Federal Council's Department of Relations with Churches Abroad.

Mrs. Wilbur P. Thirkield, wife of Bishop Thirkield of the Methodist Episcopal Church, Chairman of the Federal Council's Committee on Worship, died on February 15. Mrs. Thirkield had long been prominent in the Methodist Episcopal Church, especially in connection with the work of the Woman's Home Missionary Society, of which she was President for thirteen years.

Lenten Manual on Evangelism

A new publication, entitled "Easter and Evangelism," has just been brought from press by the Federal Council's Department of Evangelism. It outlines plans and projects which have been found successful by various churches in carrying forward sound and constructive evangelistic efforts. While special emphasis is laid upon the Lenten season, the programs which are presented are of value for the entire year.

No cut-and-dried method is urged, but many different ways of strengthening the evangelistic note are outlined. These include: personal visitation, catechetical classes for boys and girls, evangelistic meetings, a ministry in hospitals and jails, the use of the Fellowship of Prayer, the stimulating of regular church attendance, the holding of special meetings during Holy Week, the plans for a united youth movement, keeping churches open daily for prayer, and the building up of a constituency roll of prospective members of the church.

Single copies may be had upon request, accompanied by stamps to cover postage.

Major Emphases in Home Missions

As a result of its recent annual meeting, the Home Missions Council has issued a statement entitled "Major Emphases of the Home Mission Message for Such a Time as This." It is designed to serve as an outline for leaders of conferences which are to be held over the country. The first section outlines "Current Demands Upon Religion." These demands are summarized under two heads: "For Spiritual Power to Transcend Circumstance" and "For Insight and for Power to Transform Conditions." The second section analyzes "Current Demands Upon Home Mission Agencies," suggesting three "frontiers"—geographical, racial and social.

Copies of the document can be had upon request to the Home Missions Council, 105 East 22nd Street, New York, if the request is accompanied by stamps to cover postage.

Call for Fellowship of Prayer

The 1935 edition of the "Fellowship of Prayer," the devotional manual for daily use during Lent, has been in very great demand during recent weeks. Written by Professor Gaius Glenn Atkins around the central theme, "The Resources of Christian Living," the booklet provides Scriptural readings, meditations and prayers designed to enrich the spiritual life and develop Christian insight. Many pastors are ordering the booklet in quantities sufficient to place it in the hands of all the families in their congregations. By reason of its great circulation, it is issued at the remarkably low price of three cents per single copy or \$2.00 per hundred.

Organization of Council Completed

The organization of the Federal Council of Churches for the biennium 1935-1936, under the presidency of Dr. Ivan Lee Holt and the vice-presidency of Dr. George W. Richards, was completed at the meeting of the Executive Committee in January by the election of the following chairmen of departments and committees:

Field Department: Dr. H. Paul Douglass, Chairman.

Evangelism: Dr. William Hiram Foulkes, Chairman; Dr. W. S. Abernethy, Vice-Chairman.

Social Service: Dr. Albert E. Day, Chairman; Rt. Rev. Charles K. Gilbert, Vice-Chairman.

International Justice and Goodwill: Miss Mary E. Woolley, Chairman; Hon. Alanson B. Houghton, Dr. James H. Franklin, Vice-Chairmen.

Race Relations: Dr. W. H. Jernagin, Chairman; Mrs. Lucius R. Eastman, Vice-Chairman.

Radio: Dr. Theodore F. Savage, Chairman.

Research and Education: Prof. William Adams Brown, Chairman; Prof. Herbert N. Shenton, Vice-Chairman.

Relations With Churches Abroad: Dr. S. Parkes Cadman, Chairman; President J. Ross Stevenson, Vice-Chairman.

Committee on Worship: Bishop Wilbur P. Thirkield, Chairman.

Committee on Financial and Fiduciary Matters: Mr. George A. Huggins, Chairman.

The secretarial personnel is given on the inside cover of the BULLETIN in the list of editors and contributing editors to the BULLETIN.

World Day of Prayer to Be Observed

The Council of Women for Home Missions announces that the ninth annual World Day of Prayer will be observed in some fifty countries of the world on Friday, March 8. Coöperating in the promotion of the observance are the Committee on Women's Work of the Foreign Missions Conference and the National Council of Federated Church Women. Interchurch and interdenominational services for men, women, young people and children will be held on that day, with the offerings devoted to missionary work both at home and in foreign lands. Mrs. Daniel A. Poling, President of the Council of Women for Home Missions, will speak on March 8, from 8 to 8:15, over the National Broadcasting Company's network.

Dr. Macfarland Studies Mexico

Dr. Charles S. Macfarland, General Secretary Emeritus of the Federal Council, is in Mexico, where he is completing a personal and objective study of "Church and State in Mexico," to be published as a late spring volume by advance arrangement. His volume will be eagerly anticipated by those who are familiar with his similar study of the church situation in Germany, "The New Church and the New Germany," which was a most illuminating treatise.

Planning for "Preaching Mission"

At a meeting of the Federal Council's Department of Evangelism, held on January 25, plans for the proposed "National Preaching Mission" were the chief subject of interest. Great enthusiasm for the undertaking was manifested and the feeling expressed that it might have far-reaching effects in kindling a spiritual revival. At least a year, perhaps a longer period, is to be spent in preparation, the "Mission" not being scheduled to be held before 1936. No announcement has yet been made of those who will be invited to carry on the "Mission" in twenty or more of the major cities of the nation, but it was reported that some of the most inspiring personalities of other lands will be included.

Dr. William Hiram Foulkes, minister of the Old First Church of Newark, N. J., is continuing to serve as Chairman of the Department of Evangelism, having been reappointed to this position of leadership by the Federal Council's Executive Committee. At the request of the Executive Committee, Doctor Foulkes is to give an increased measure of his time and thought to the evangelistic emphasis of the Federal Council this year.

Doctor Bader made an encouraging report of progress in the "Youth for Christ" movement, which is being carried on jointly by the Federal Council's Department of Evangelism and the International Council

of Religious Education. He announced that a series of youth conferences will be held during the next few months in twenty-eight cities, designed to secure the commitment of youth to Christ and to secure their active participation in Christian service.

On Western Trip

Dr. Roy B. Guild, Executive Secretary of the Federal Council's Field Department, left on February 22 for an itinerary of about six weeks, which will take him as far West as the Pacific Coast. He is accompanied by Dr. William R. King, General Secretary of the Home Missions Council. The main purpose of the visit is to strengthen state and city federations of churches and to participate in the programs of various convocations of ministers.

An Invitation to Pastors

The "N. C. J. C. News Service," operated by the National Conference of Jews and Christians, 289 Fourth Avenue, New York, urges pastors to send in timely news of significant religious activities in their community. This news should deal with interfaith or goodwill activities or should be general religious news of a sufficiently significant nature to be of interest to Americans of all denominations.

A Lenten Suggestion

PRAYERS FOR SELF AND SOCIETY

by James Myers

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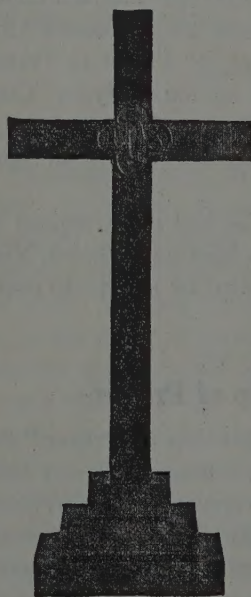
—*William Hiram Foulkes.*

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The N. C. J. C. News Service, of which Dr. Robert A. Ashworth is editor, serves a large number of religious and daily newspapers with religious news, features and special articles. Pastors who are willing to serve as local correspondents of the N. C. J. C. News Service are urged to communicate with Dr. Ashworth.

Dr. Van Kirk on the Air

On February 2, from 7 to 7:15 P. M., Eastern Standard Time, over WEAf and associated stations of the National Broadcasting Company, Dr. Walter W. Van Kirk initiated a new series of the popular radio program, "Religion in the News." Doctor Van Kirk,

like his predecessor, Stanley High, recognizes the need for the dissemination of news concerning the religious activities of the world. The program is a concrete journalistic presentation of what is going on significantly in the world of religion.

Doctor Van Kirk presents the news of religion in such a way as to make it clear that religion is one of the major factors at work in the world. Newspapers and the radio have developed a technique for presenting the news of politics, science, sports, and economics, but with the exception of this particular program there has been scarcely any attempt to present religious news in a colorful and interesting and significant fashion.

AMONG THE BEST NEW BOOKS

Economics and the Good Life

By F. ERNEST JOHNSON

Association Press. \$1.00 in paper; \$1.75 in cloth.

Reverse the terms in the title and you can see the approach of this collaboratively determined but singly written volume. It states the values of the good life and then considers the kind of social order that will be conducive to these values. The point of view by which the values are determined is frankly religious, for the book "seeks to present judgments flowing directly from acceptance of a Christian ethic."

The present economic system is appraised with fair credit given for its achievements in the past, but with sure indication of its points of inadequacy for the changed conditions of our time, with special stress on the spiral of the reinvestment of surplus with the inevitable impoverishing of general effective purchasing power. Wider spread of purchasing power is the basic need and we should experiment in that direction.

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impersonal forces that threaten to engulf them and at the same time preserve a maximum of that freedom which men at their best have immemorably prized?" The answer lies in the direction of "the substitution of new liberties for old." Chapters follow on the new Role of Labor, the Farmer and the Nation, the Consumer's Star Rises, this last an illuminating treatment of the new importance of this group and of the need for the consumer interest to become articulate. Radical programs for social reconstruction are treated with discrimination. Then the stock argument against fundamental charges that human nature is

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basically selfish and unmodifiable is met by the refutation of psychologists and by the practical recognition of the operation of other motives in life than acquisitiveness, with the conclusion that "if society were so organized as to put a premium on social motives, human nature would be revealed on a new level."

This appraisal of current conditions and forces is all basic to the ultimate objective of the book, which is set forth in the chapter "Toward an Economic Plan." *Direction* is what must be agreed upon first and this is indicated in the declaration that "it seems to be agreed among thoughtful, well-informed and unbiased people that some form of social planning is necessary, that in some measure individual initiative and control must give way to collective action in order to prevent our being swallowed up in chaos." General principles and immediate objectives in this direction are then stated with the final conclusion of the chapter that "the position taken throughout this discussion is that adequate social-economic planning must courageously accept a definitely collectivist trend as a means to achieving the good life for the individual, but that as to method it should be experimental rather than doctrinaire."

But will this experimental collectivist trend reduce the responsibility of the individual? Not at all, for it is definitely stipulated that the good life should be sought within the framework of democratic government. That means a greater and more intelligent part to be played by the individual. "Christianity is shot through with social idealism, but it has always stressed heavily the quality of the individual life. No gain can be achieved by society that is not supported by per-

sonal wills. And if we collectively build a better world, it will only come about as we individually are fit to live in such a world."

This book is a distillation of wide study and long thought, with sentences and phrases so happily turned that the reviewer has found it difficult to refrain from even more abundant quotation and thinly disguised paraphrasing. Christian in its motivation, experimental in its social philosophy, inductive in its method, tempered in its mood, cogent and luminous in its expression, "Economics and the Good Life" is admirably suited for educational use. If you want further and eminent confirmation, read Bishop McConnell's Introduction!

CHARLES LYON SEASHOLES

Foundations of Happiness in Marriages

By LELAND FOSTER WOOD

The Roger Williams Press, Providence, Rhode Island. (In an attractive gift box, including a Wedding Certificate, \$50.)

There are at least three occasions when most people go to church. Two of these are involuntary—baptism and burial. Once people go of their own accord—to be married. This one voluntary occasion when most people seek out the minister affords a great opportunity for the Church. Those who marry are embarking upon one of the most important and challenging of undertakings. This is the Church's chance to give guidance in one of life's most profound experiences. Here

is opportunity for sound teaching, spiritual and physical, about conduct in marriage. We may be sure that, if help is not given at these points by the Church, it is not likely to be provided by any other agency.

"But," asked a pastor the other day, "what can I use to help those who have just been married or are just about to be married, and who need and often ask for advice from a Christian standpoint about these new relationships?"

This pastor was conversant with several excellent books along this line, though they were written largely from medical and sociological standpoints. He had used these books in talking with people and had often loaned them, but he realized the need for sound and helpful material which offered a definitely Christian interpretation of marriage and did it in a practical and simple way with all delicacy and frankness.

Dr. Wood's book meets this need. Both its content and reasonable cost make it the answer to the query of the pastor referred to above. The book will be equally helpful to home-makers. Written out of the warmth of a vital Christian experience in dealing helpfully with people, and backed by thorough and sound scientific knowledge which has been carefully checked by medical authorities, Dr. Wood's book meets a long-felt need for a "brief yet comprehensive treatment of the new adjustments in marriage." Wisely used, it will insure a better knowledge on the part of those who are about to be married and will open the way to better and more effective means



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of helping those already married who are seeking to make a success of wedded life.

Many ministers and others will use this book as a basis for instruction before a couple is married. The pastor will perhaps present a copy of the book, along with the simple wedding certificate provided in the attractive gift box, to those who have had such instruction. The volume should be available for recommendation to those who come with questions and problems and who are seeking or may be led to seek to build their family life upon Christian foundations.

EDWARD P. WESTPHAL

The Gospels From the Aramaic

By GEORGE M. LAMSA

A. J. Holman Co., Philadelphia. \$1.50.

It is not easy to review a book when you are prejudiced against its thesis, nor is it easy to review fairly a work which has been produced by a friend. The present reviewer is at a disadvantage in both respects, because his friend has given us a new translation of the four accounts of the Gospel in order to show that our present Greek text is not an original but a translation of an Aramaic text.

Let it be understood that Mr. Lamsa knows that he is "bucking the trend" of

modern scholarship; in fact, he is deliberately trying to disturb the agreement of the majority of New Testament scholars. He makes no claim to scholarship on his own part. How then does he dare to enter the lists against knights well-armed by academic degrees and positions?

From childhood he has heard the Good News in a language which he was told was that which our Lord spoke. Scholars will enter an objection and refer to North-Palestinian Aramaic and other points of the Semitic compass. Whether of the north, the east, the south, or of the west, the Christ spoke a language which was Aramaic in some form. In any form, does an Aramaic text exist from which the Greek is obviously a translation? Mr. Lamsa and his people have always believed that the liturgical Gospels read in their "Church of the East" (Nestorian), which are used by all East Syrian Christians, are earlier than the accepted Greek manuscripts.

The translator is a graduate of the Archbishop of Canterbury's Mission to the Assyrians as well as of the Virginia Theological Seminary of the Episcopal Church. During his course of training he became aware of differences between his beloved New Testament and the King James version. For many years he has studied these differences and has definitely come to the conclusion that they can be explained in one way only: the

Greek text is based on an Aramaic text, with a fairly large number of errors in translation due to a misreading of the Aramaic (Syriac) characters.

Before this book appeared the reviewer had occasion to examine several passages. Mr. Lamsa had translated the Eastern text without recourse to a dictionary. Reference to the abridged Payne-Smith proved, in every case, that he was right.

What is the answer? In the first place, the endeavor to reconstruct an imaginary, pre-Greek, Aramaic text seems a foolish waste of time. The extant text furnishes problems enough. It is itself perhaps an early Aramaic version later revised with an eye to the Greek.

My own somewhat tarnished knowledge of Aramaic (Syriac) is enough to help me appreciate the strength of Mr. Lamsa's contention. If scholars insist that this Aramaic text is based on an earlier Greek version, I feel bound to enquire, with due deference, Where is that Greek text?

In any case, it is good to know how the Gospel sounds to people who are kin to our Lord.

R. F. LAU.

The Protestant Church as a Social Institution

By H. PAUL DOUGLASS and EDMUND DE S. BRUNNER

Harper & Bros. \$2.50.

As a picture of the contemporary American Church this volume occupies a place by itself. Behind it lie the surveys and studies made under the auspices of the Institute of Social and Religious Research during the fourteen years of its existence—unquestionably the greatest body of scientific data ever assembled dealing with the organization and work of the churches. The experience of the authors has given them a competence, hardly to be found elsewhere in the same degree, for interpreting this wealth of accumulated material, Dr. Douglass being the foremost American student of the city church and Dr. Brunner of the rural church.

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who are college graduates is smaller than formerly. More than forty percent have neither college nor seminary training.

Statistics of church membership, instead of exaggerating their strength, tend to understate the number of persons within church influence.

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The problem of "overchurching" has reached an acute state, weakening the influence of the churches on the community.

An "integrating process" is under way in Protestantism but needs to be greatly accelerated, and in a considerable group of denominations there is sufficient sentiment for union to make it practicable at an early date.

Other subjects which receive a flood of light are church finances, the social work of the churches, religious education, interdenominational activities, and the effect of the general intellectual and social "climate" on the churches.

The volume is documented by references to the seventy-eight volumes brought out as a result of the work of the Institute of Social and Religious Research. No one can read this summary and interpretation without a deep sense of the indebtedness of American Protestantism to the Institute. If we do not have to-day a vastly enriched understanding of the Church, it is our own fault. The Institute has certainly done its full part by putting almost inexhaustible mines of information at our disposal.

S. M. C.

Psychology and Life

By L. D. WEATHERHEAD

Abingdon Press. **\$2.00.**

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